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THE LIFTED VEIL

or

The Hereafter Revealed

To Reform The World

By A PSYCHIC



THE LIFTED VEIL

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11

or

THE HEREAFTER REVEALED

TO REFORM THE WORLD ✓

By

A PSYCHIC ✓

The International Society of Applied Psychology
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DEDICATION

"And so through all the length of days,
Thy goodness faileth never:
I nothing lack if I am His
And He is mine forever."

FOREWORD.

I walked through the hall to the living room and started to enter—when I stopped on the threshold electrified—for crossing the room to his favorite chair—with his head turned laughingly toward me—was a friend—a most magnificent man—who had passed out of life about two months before!

My Mother was lying in state in her bedroom; she had passed out of life the day before; a relative and a friend sat in the library discussing Sir Arthur Conan Doyle. I had just left them, and was passing down the hall by the closed door of my Mother's room, when it seemed to open, and she emerged and said: "I want you to go back to those people and tell them that I am here; that is all I wish you to say." I went back and told them, of course; they then ceased discussing Sir Arthur Conan Doyle!

Such is the character of real psychic or spirit medium power! I give only two samples, but they are significant.

Doubtless it will be a delight to many searchers for truth in psychic and spiritual-

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istic matters, to hear at last from a real medium on the subject; one who has the power herself, (although not used professionally), and so is not repeating merely from hearsay of other people.

It will be a relief to be told that their loved ones appear as directly and simply after death to those who can see in a spirit medium way, as though they entered a room in life quite in the usual way. There are no plasms or isms about it, nor are the spirits dependent on any part or quality or substance furnished by medium or otherwise of this world. They appear in color, clothes and all just as we were accustomed to see them while here, and smile or laugh or are solemn as is their mood at the moment of appearing. They do not, however, speak aloud; we hear them through vibrations on our brain, as they, indeed, get their answers through our thoughts; hence it is literally intercommunication by thought or through thought. We also know that they lack the substance of earthly bodies, although their touch is entirely perceptible to a psychic—as of a hand laid on one's hand, or slipped into one's hand, for instance.

While it is possible for all real mediums to describe in detail to people interested, anything that is given to them to see, it is not possible for any medium to enable people who are not gifted in a psychic way to see supernatural things for themselves. That

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could only be accomplished by developing them into mediums if they so desired—which after all would rest with God to decide, for He gives the power. I might add—the gift is usually for a purpose, and for some work God has for the individual to do, and if they afterwards refuse to do the work, they usually lose the power.

I must include in this foreword one of the most interesting demonstrations given to the writer throughout her experience with this power, which was a view of herself as she had appeared in seven different incarnations, so placed before her that they were standing side by side. All were different in certain details, but sufficiently alike in general contour, as to be easily recognized as one and the same person.

At another time, I was shown a man whom I know well—and the world knows him too—as having been Julius Caesar in one of his incarnations. There can be no doubt that it is true!

The spirit pictures of Mrs. Marguerite du Pont Lee, a wealthy philanthropist residing in Washington, D. C.; a psychic herself, and experimenting for truth in an honest way, many samples of which were reproduced by Dr. Hysslop in the Annual Report of the Society for Psychical Research, Vol.

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VIII, part 3, 1914, show things quite inexplicable, and that the spirits roam at will about and around us, quite as they do, but under certain psychic laws. Mrs. Lee was accompanied by Dr. Hysslop while taking many of these sample pictures, and I know he was facilitated by her in every way in seeing all the operations. She goes into a dark room with an exposed film, which she holds in her hand in such a position that anything in the room subject to the power of the photographic art will be portrayed. When sufficient time has elapsed, she comes out, and the plate is developed in the usual way. It will be found that there are no enveloping clouds, hoods etc., around any of the spirit forms in her pictures, and they prove conclusively that we are surrounded by a world not seen by ordinary human eyes, and that the camera can reproduce things of the spirit as understood, wonderful as it may seem, things only visible to eyes with the psychic inner veil.

In concluding this foreword, the writer wishes to state that, while begging to remain incog., she yet is the equal in earthly descent, on both sides of the house—of anyone in the world. As such she performs her task of placing these truths before you at this time, as she is commanded to do.

THE AUTHOR

New York,

July 28, 1922.

PART ONE

THE LIFTED VEIL

"The spirits who are tortured on earth and misunderstood, go away from their sorrows, never to return."

(A spirit known to the medium to have had great sorrows in life, a most unusual man, came to beg that she would include this in the book, especially to comfort those of similar experience to his own while on earth.)

"God knows the hearts of men."

"God does not willingly afflict nor grieve the children of men."

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NOTE.

"The world has been destroyed in different ways many times besides The Flood—always on account of its wickedness. No record of it survived The Flood—that is why we have not known."

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NOTE.

I commenced to write on the subject of Psychic Phenomena in the form of letters to the Editor of "Light," of London, England. It has seemed best to embody the letters just as they are, and let them tell their own story, adding what is necessary to make the book complete.

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1st Letter

Note: This letter was lost on one of the Steamers sent to the bottom during the war. The succeeding three letters were never mailed at all, as the author was instructed to embody them in book form.

New York City, U. S. A.

26th December, 1916.

To the Editor of "Light,"

London, England, Great Britain.

Dear Sir:—

I have intended writing you a letter for publication for some months, regarding my knowledge and experience in so-called psychic phenomena, which so far as I know, differs considerably from all heretofore published.

I am aware that many people of wonderful achievements, evidencing unusual mentality, artistic ability etc., all through the the history of the world have been psychics of great ability, but afraid to acknowledge the fact to their closest friends, on account of the prejudice and stigma existing among the inexperienced regarding the occult sciences. Whether any of our well known mediums have possessed the knowledge which I intend to give your readers in this letter

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with your kind permission, must be a matter of conjecture, although we know that some of the ablest are on record as having said: "We dare not tell what we know for the world is not ready yet."

I feel that I do not need to offer any apology for what I have to write, for the whole thing step by step, is so logical—so reasonable an explanation of many things, that it will doubtless be as great a relief to many people as it was to me.

The Medical profession is undoubtedly the most pessimistic on the subject, many of whom profess Agnosticism, due to the nature of their work, and the callousness to the issues of life and death which it developes. To many of these perhaps, this letter will open up new idéas and tremendous new responsibilities.

In concluding this preamble let me say, that from first to last I have been impressed with the awful new significance given to Biblical sayings, which had passed almost unnoticed at the time of reading and were half forgotten, only to be forcibly brought to mind through their application to my experiences.

THE SOURCE of PSYCHIC POWER.

1st. There is nothing which has life—mankind—animal or vegetation, which does not get that life through a spark of great-

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er or less degree of the same power—the God of the Universe Himself. All those sparks, although the same individual entities for all time, are a part of God and so intimately and electrically connected with Him, that He can with ease follow their slightest thought or deed. So the record of our life is kept through His Omnipotent, Omnipresent Power through Time and Eternity. So the good in deeds progress and onward go, while others are set down to start again lower in the scale of life's experiences—to work out a new salvation for themselves or the reverse in future incarnations. (It is impossible to write on this subject without speaking of reincarnation, for that is one great secret of the Universe, and gives deadly significance to the message: "Vengeance is mine, I will repay saith the Lord." That is the method by which it is done.)

So the man who wastes wonderful gifts and opportunities in this life, by doing nothing with them, returns to fight another battle later stripped of all advantage.

On the other hand, the man who builds up riches for himself by robbing and debasing his brothers, may be sent back for many incarnations as a hog, to be slaughtered again and again for the benefit of the people. NOTHING IS AN ACCIDENT IN THE WORLD; NO CRIPPLE EXISTS WHO HAS NOT BEEN MADE SO TO PUNISH HIM

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FOR SOME PAST WICKEDNESS.
TO ILLUSTRATE IN ANOTHER DIREC-
TION:

NO GENIUS IS SPECIALLY MADE BY GOD. He is the result of patient work, and gradual concentrated development along certain lines in past incarnations.

This should be understood by parents and teachers, that they may the more carefully watch out for evidence of any bent in growing children in order to direct their education the more intelligently.

So our eyes are opened to the justice of a God, Who might otherwise seem unjust; Who showers His gifts and abilities on all alike; Who is ever ready to aid and help the faithful worker, and Who is also merciful and forgiving to those who fall by the way-side; for no one is punished beyond that which they have merited for deeds done in spite of God's commands, and after they have been given every chance.

So we come to realize the awfulness and yet the justice of being left absolutely free in all our incarnations to make or break ourselves in the circumstances in which we are placed. We also realize the significance of the adjuration: "Do thy duty in that state of life unto which it has pleased God to call thee."

2nd—The power of the psychic therefore, is the ability of the individual to con-

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sciously reach the source of its own spirit spark—God Himself, and commune with Him. It does not matter by what name the medium may call his or her "control", if they really have the power it comes through God Himself. In many instances the medium is not permitted to know this; in others, the medium himself hides the fact fearing that people will not believe it.

3rd—The period of rest allowed the spirit between incarnations is usually about seven years. That rest may be passed in almost unconscious sleep if the spirit is very tired; or if very bad, God will punish him to suit Himself, then have him instructed for a new start, for "Whom the Lord loveth, He chasteneth," and every spirit, no matter how bad, is given a chance to redeem himself, although he may be obliged to return here in very adverse conditions for many incarnations to accomplish it.

This is but an infinitesimal part of the wonderful things I have been told and shown through this power, taking in the conditions on other planets as well as our own. of which I will write more later if you are interested and will publish my letters.

There will doubtless be interest in how and why I was developed, but that is a story in itself, and has a direct bearing on the present war conditions in Europe.

I am not a professional psychic in any sense, but am well known here for my

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work among the poor.

I am sending this to you by command.

Faithfully yours,

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2nd Letter

New York City, U. S. A.

16th March, 1917.

To the Editor of "Light,"
London, England, Great Britain.

Dear Sir:

In continuing the subject of my first letter to you under date of December 26th, 1916, dealing with psychic phenomena, I would first like to qualify what I said regarding the talents or genius of children resulting from training and development in former incarnations by saying that it is not wise so to continue the training of a child along the one line in evidence, as to exclude development of all other abilities, for that makes a one-sided individual. The significance of this will be readily understood when one remembers that the most brilliant people in the world are also the most versatile individuals, with development along many lines. Hence the field for wide vision on the part of parents and teachers, or others having the care of children.

THE ENTITY.

I wish now to call attention to the composite parts of the entity of the individual.

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Every individual has one soul and two spirits given them in the beginning of life. The soul is the spark of the God-head, given them for existence. As they progress, the spirits indicate the development of their previous incarnations, and are good or bad, harmonious or otherwise in consequence. Hence the person who has been developed in steady upward progress, will develop very beautiful spirits, commonly spoken of as "Having a lovely disposition." That spirit is really in two parts, however, which has not been generally understood, but which accounts for many things. For instance: If the development has been without special training along ethical lines, and in a measure retrogressive, the individual will be found to "Have his good side and his bad," often almost two distinct personalities, as in the portrayal of Dr. Jekyll and Mr. Hyde, with a fight going on all the time between the two spirits for the mastery. So we see this evidenced in the periodical drunkard or criminal, who wish in their better moments to reform—and always mean to—but sometimes cannot. This is especially true when the weakness is aided by obsession, of which I shall speak at length in a later letter. When the individual has been under wholly bad influence in past incarnations, we have the problem of "The born criminal" to deal with, but they are very few. Earthly goods or circumstances have nothing to do with

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such afflicted souls, for they are to be found as much among the rich as among the poor.

So we see the tremendous responsibility of the people who have to do in any capacity with the development of the young; a responsibility only too lightly and frivolously regarded by the majority of people even to the present time. Especially should this responsibility weigh heavily upon the state when the training of children otherwise bereft devolves upon it, and it becomes no longer an individual matter.

THE CYCLES.

There are six cycles which the soul has to pass through in the process of development, before it reaches the seventh, or final state known as "Nirvana" or "Heaven," of which it was said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

This earth is the fourth cycle; there are therefore three behind us, each one lower in character than anything we know here. There are two still to be conquered after we finally leave this, higher in development than anything we know here.

The soul has to be reincarnated in each cycle only as many times as it requires for it to reach the highest spiritual development in that cycle. So we have another evidence of the justice of God in leaving us free to work it out for ourselves.

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The soul passes through countless lives touching the same souls more or less intimately, unless they are separated for some good reason. So the beloved member of one's family in this incarnation, or friend, is sure to appear in the next, often not in the same relationship at all, but nearby. So we may account for the people met here, never seen before in this incarnation we know, but recognized instantly as friends in some past existence. And so it is with places too—strangely familiar to us—and yet we know we have not been there before.

So we know that the soul does not inherit the sinful inclinations of its earthly grandfather, because it resembles him in that respect, but may indeed be he in re-incarnation. Each soul comes into the world hampered only by its own past life and achievements.

The earthly body though, may inherit body disease from its ancestors. The soul which has to live out an incarnation in a diseased or deformed body, does so by no accident, but as a punishment for past sins, as indicated in my first letter to you on this subject. This fact, however, should be the more reason for helpfulness on our part, else we have not the right spirit within us.

Faithfully yours,

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3rd Letter

OBSESSION.

New York City, U. S. A.

20th March, 1917.

To the Editor of "Light,"

London, England, Great Britain.

Dear Sir:

In continuation of my letters to you on psychic phenomena under date of December 26th, 1916 and the 16th instant, I will now take up some of the laws which control the spirit realm, and are quite as real as any we have here.

1st—I would mention the spirits who are "earth bound" after passing out of life here, and sometimes for years have to hover about the scenes of their past incarnation, in order that they may see the damage or result otherwise of their work just ended. In all instances it is as a punishment and lesson. Some of these spirits are malicious, vicious and mischievous to a degree; others are frantic to remedy their oftentimes thoughtless work. The first mentioned are the terror of all psychics, especially the newly developed, for they will attack, destroy or vitiate every bit of power one has, unless

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one knows the secret of combatting them. They will stand by—all chattering together about anything and everything they can think of, and contradicting each other, thereby effectually obscuring the voices one should hear, which is their purpose of course. They will attack one's friends, especially those who are dearest, in an effort to undermine them through the most outrageous lies, plausible in the extreme oftentimes, until the subject is driven to distraction trying to elucidate the truth from what they say, or shut them off entirely and get rid of them. That sort of thing they regard apparently as the greatest sport, and it undoubtedly accounts for much that has been inexplicable to the Medical profession and others who have had to deal with so-called mental cases in past years. It accounts absolutely for the suddenly developed antagonisms in people afflicted with melancholia etc..

Nor do they stop at annoyance of actual psychics, for they will hang around people who have not the power, demoralizing and depressing them to such a point by their unconscious obsession, that the man or woman will give up trying to do anything for days at a time—without understanding the reason at all. How often we have heard people exclaim: "I do not know why, but I cannot settle down to anything today—so I think I will go out and see if I can get away from myself!" or various remarks of the

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same import. Such spirits will work ardently to help people whom they like, and just as ardently to defeat those whom they dislike. Against this sort of thing the ancients used to pray for protection, and they were wise as present knowledge goes to prove. Every psychic knows the importance of the occult on our daily lives, whether we are psychic or not, and the protection against untoward influences lies alone in prayer to God at the beginning of each day and night; that ends the mischief so far as that subject is concerned, for it is a psychic law which even the most unruly spirit dares not disregard. So rigid is the adherence to the laws which govern the spirit realm, however, not only on the part of the spirits but of God Himself, that it is perfectly understood that God will not interfere to save the subject annoyance, unless he remembers to appeal to Him in daily prayer. Everyone, therefore, must be made to realize the importance of prayer. Psychic Power is the highest development of the human race, but there are things about it which make the psychics the martyrs of the world.

All that I have written I have experienced myself—and more, especially persecution by mischievous spirits, for I had no knowledge of how to defend myself against them when I first developed, and it was months before I found out the secret. (They were especially vicious toward me because

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they knew why I was being developed and that it was bound to wreck their activities in the end). After consulting with everyone I could think of, people of all professions, and obtaining no relief, it was at last a spirit medium who told me what would keep them in leash. I was at that time completely exhausted by the racket and quite desperate. For this reason it is exceedingly dangerous for anyone to develop except under competent instruction. People will perhaps wonder why one could not receive the proper instruction from occult sources, but if they could hear the racket of a thousand voices all speaking together as I did, they would readily understand how impossible it would be to hear anything clearly or in detail at first, except one knew the rules for controlling them.

To this sort of thing, and the lack of knowledge possessed by the Medical Profession regarding it, and what to do for the people so attacked, is due the fact that they at once pronounce them proper inmates for a sanatorium or lunatic asylum. (The choice usually a matter of how much money they have at their disposal), so our institutions are full of them. The clearing up of this point for the Medical Profession is by far the most important and sacred duty the psychics have in the immediate future. There is no lunacy possible except there be an actual physical injury to the brain structure,

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or a malformation of the brain at birth, which latter shows itself at once. We all know how few actual physical injuries there are, so the conclusion is obvious. I visited a doctor some time ago and outlined my own power to him as belonging to a friend. He listened with great interest, and when I had finished said: "Your friend ought to place herself under the care of a doctor at once, there is no time to be lost; I would advise her going to a sanatorium for treatment." I replied: "You do not then believe in psychic power?" He said: "I would not go as far as that, but I would advise your friend to go under treatment." I then divulged the fact that I was the psychic referred to in my talk, and the doctor, to my great delight, became apoplectic with rage. I may add—he did not advise me to go under treatment. It had taught him a lesson, however, which all medical men must learn, i. e.: that psychic power is a reality, and must now be recognized as such. That is one great reason why I was developed at this time. Sir Arthur Conan Doyle, in a recent article regarding it, declared that he believed that the regeneration of the world would be accomplished through that power in the near future. That is what God intends—it is His only means of reaching His people directly while they are on earth, and all the world must be made to understand it.

The Bible was entirely dictated to the

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Seers of olden time through the same power;
Christ is the greatest example of it.

Faithfully yours,

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4th Letter

OBSESSION (Continued)

New York City, U. S. A.

27th March, 1917,

To the Editor of "Light,"

London, England, Great Britain.

Dear Sir:

In my letter of March 20th to you, it being the third on Psychic phenomena, I said it was a very dangerous thing for anyone to attempt to develop psychic power except under competent instruction, and it is true for many reasons. There are many people who secretly labor under the delusion that they are psychics, and yet they will listen to any spirit who chooses to speak to them right out "in the open." It is not possible for even the most expert psychics to listen in that way and be sure that what they are hearing is correct or reliable, for it lays anyone open to obsession, of which I spoke at length in my letter of March 20th to you. There is absolutely no safe way of listening to spirit communications of any kind except in the "Silence," and that means a completely protected room, made so through prayer to God. This preparation for listen-

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ing is also a well defined psychic law, and I might add—the most important one, for on it depends the authenticity of the information received. I attended a meeting some time ago, where I discovered from the words of the presiding medium that she was not correctly informed as to the right way to listen, which undoubtedly accounts for many of the mistakes made by mediums in giving out information.

After I had mastered that secret and thereby cleared obsession away, my entire instruction came from occult sources. One of the most interesting features of that training were a number of tests I was subjected to one morning by a group of medical men in the spirit world who stood all around me. They asked me to take the messages they would give me, and describe how I got them as I told what the message was. They then gave me messages through the air; in my brain; written on my brain; written on a hair of my head; on the inside of my eye-lid; written on the different bones of my body; on the different arteries and internal organs—the most ridiculous and intricate messages imaginable to mix me up if possible, but I replied each time without hesitation and correctly. In the end they declared that I was the most powerful medium ever developed, and they begged me to devote my gift to the furtherance of medical science and surgery. They were a most remarkable group of men,

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typically medical in character, and would have attracted attention anywhere as unusually distinguished looking. They afterwards tested me out, inch by inch, from my head to my feet, asking me to define the level from which I was hearing. It was then that they told me that the only completely reliable messages are given below the medium line of the body, because only reliable spirits are permitted to speak from those levels. Such a message is usually preceded by a tap on the knee or the ankle to attract the medium's attention to what is to follow.

Since then, many interesting medical facts have been given me, only to be transmitted to the Medical Profession, however.

Psychic power correctly understood, is really a profound science, and should not be indulged in unless one is willing to give the necessary time to master it. In this I am sure all true psychics will agree with me.

I do believe it is not generally known that psychics are able to speak to highly intelligent dogs in a psychic way— (that is—no audible word spoken, of course), and they will listen intently and obey instructions to the letter. I have seen this done.

I am convinced that there is no limit of distance to psychic power on earth, if exerted on the part of a psychic to a psychic; they can speak to each other from any distance no matter how far. Such messages are transferred of course, through the mutual

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connection with the God-Head, as described in my first letter to you. I first saw it demonstrated between a man and his wife—both psychics. She observed to me in the most casual way one day, that she must tell her husband, then absent at his office, to bring a certain thing home with him when he returned. I supposed she meant to telephone him, but she did not; she simply called him in a psychic way and asked him to do it. He came in later with the article needed quite as a matter of course.

That side of the power was accidentally demonstrated to me a number of years ago from as far away as Ceylon, India, when I received the contents of a cable sent from there, given to me in the voice of the person who sent it, and at the time he was sending it, although it was sent to someone else here, who read it to me with others three days later. I had received it practically verbatim and was astonished.

Faithfully yours,

PART TWO

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DEATH (So-called.)

My readers will be relieved to hear that the sudden deaths from frightful accidents etc., which horrify the world from time to time, mean nothing to the victims in most instances, for the spirit is withdrawn from the body instantly as soon as the danger is insurmountable, and stands by, an onlooker of the horror. Any variation of this fact is due to punishment deserved.

In ordinary passing out, the spirit does not voluntarily leave the body until rigor mortis sets in. It recedes from the feet, "Closing the gates behind it," which means, rigor mortis. It is sometimes as long as six hours in withdrawing if left undisturbed. There is not a moment when the spirit is not alive, although one may appear unconscious here at the time of passing out.

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TIME AND SPACE

There is no time or space in spirit life; thought takes the spirits here and there on the instant, as they may wish, as our thought of dear ones usually brings them flying to us in the same way—and often very great distances to comfort us.

On the other hand, even very much interested spirits may come only at intervals to suit themselves—perhaps not for weeks, and then only to say two words—and are gone. At other times the same spirit will come and engage in a long and interesting conversation on all sorts of subjects. The medium has no control over these conditions. The spirits cannot be called at will by mediums. Some are not frank enough to admit this, which, of course, accounts for so many failures and mistakes, largely due to made-up messages. Especially is this true in the case of paid mediums, who are afraid to admit the truth.

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THE WORK WHICH SPIRITS HAVE TO DO

“The work that the spirit has to do in the interim between incarnations consists of acquainting himself with the conditions on the planet to which he is going in his next, unless he is earth-bound, which means that he will have to return here again.

The great pleasure and recreation which spirits have in the interim, lies in the fact that they are permitted, if they have done good work beforehand, to visit any or every planet in the Universe as they choose, and to see all that is ahead of them. That God bars them from that knowledge while in an incarnation, is because they must buckle down to the work in hand, and pay attention to nothing else at the time, else the work of the various planets would not be done, or done in a slip shod manner. The earth bound are not permitted to join in any of these pleasures, but are forced to look on at the dire results of their work while in life,

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and to prepare to fight even worse conditions in their coming incarnation on the same planet.

My readers may now see what it means to a soul to do evil or indifferent work for God while on earth, or in an incarnation on any other planet."

(Note: A noted Divine while on earth has dictated the foregoing, permitted by God to do so, and he wishes to add this additional paragraph as a warning. Medium).

SUICIDE.

"The suicides are perforce earth bound, or bound to any other planet if they end their lives there, so it avails nothing to hasten the end of present conditions in one's life; but leads to more misery for the future. One must therefore 'patiently run the race that is set before them,' not questioning God's right or wisdom."

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SEXUALISM.

"In the interim between incarnations, sexual relations may exist between spirits—often-times their own spirit mate with whom they come in contact. No childbirth results, of course.

In each and every incarnation though, in all cycles, the sex relation exists the same as here, and for the same purposes, but under the laws governing that particular planet."

"Why refer to sexual matters as the lower sense, (except in the case of sex inebriates) when the greatest sacrifice; the greatest love; the greatest ecstasy; the most arduous work known to mankind comes from and is expended in its service, and at its behest! When it is really the motive power of the work of the world; the foundation of homes; and the *raison d'être* of all the greatest conceptions in art, music etc.."

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NOTE:

For ages men have pursued their way—regardless of the consequences, which seemed so remote that they did not care.

Heaven as portrayed—was regarded largely as a myth!— Hell—as a joke—more or less!—

THE REALITIES OF THIS LIFE, HOWEVER, ARE NO JOKE TO EVEN THE MOST CARELESS AMONGST US; SO IT IS BEST THAT AT LAST, ALL SHOULD UNDERSTAND THE STAKES IN LIFE'S GAME—SO IS THE VEIL TORN FROM MANY EYES—IN THIS CHAPTER ON SOME OF THE RESULTS TO MEN OF THEIR WORK HERE.

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Some of the Punishment.

(Note: "The mark of Cain" was a very real thing, and exists today).

1. The man who does his brother to the wall to feather his own nest, may return to the animal kingdom, a beast of depredation, perhaps for many incarnations to come.

2. The man who does the world in his greed will have his reward!

3. The rich man or woman who find their opportunities in life too great a burden to do their best with them, so shift them into the hands of incompetant, indifferent or dishonest people, without due supervision to know what they are doing; or those rich men and women who do nothing at all with their precious incarnations, or exploit them, will never have another opportunity given them to do God's work, for the obligation is absolute with the gift.

(The Parable of the Talents).

4. The man who destroys women in a moral way, shall return a female beast of burden for many incarnations.

5. The woman who wantonly leads men astray, and destroys homes, shall return for many incarnations—a pauper without a home.

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6. The man who fights fair play for women, shall return again and again as one of them—to meet the issue.

7. The woman who fights fair play for women because she is out of danger herself, or wishes to currie favor with men, will return a woman in the darkest wilds of Africa or some such place, in order that she may understand what the struggle has been toward light through the ages.

(Note: The person with any physical excrescence may be known to be paying the penalty for past deeds; so:)

8. The person with a shifty eye is so marked because of unreliability in a past incarnation.

9. The child born cross-eyed is a warning that much careful training will be necessary on the part of someone to make that nature straight.

10. The person with an abnormally long nose is so marked for dipping into other people's business in the past.

11. The person with the opaque eye should be a warning to people to "take care", for that person gives nothing away to the world in a business way, and sometimes has things to conceal.

12. The person with the loose mouth which needs a drawing string to hold it in place, is loose in morals and principles.

13. The person with a mouth set with ugly

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irregular, deformed or crooked teeth in formation—not white in color but dirty looking, is one not straight in the past in their dealings with men, and their words will bear consideration.

14. The person with a dark cast about the face and skin, and dark looking interior of mouth and teeth, discolored by nature, is not a clean person in thought or deed.

15. The person with a long ear protruding from the head, is frankly and openly inquisitive by nature, usually meaning no harm, and only to be feared through indiscretion.

16. The person with a large ear nailed tightly to the head, is forever listening to other people's affairs in an underhanded way for their own purposes, and people should be on guard.

17. The person with the small or medium regular shaped ear, set in a natural way is all right, other signs being equal.

18. The person who has to go through life without eyes, or with very little sight, has used them for evil purposes in the past.

19. The negro is not an accident, but a punishment.

(Note: Every thought and act in life is recorded, good or bad, and we are given only what we have earned through past deeds).

20. An unpleasant speaking voice indic-

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ates an unpleasant nature to deal with.

21. The person who bears no physical marks to indicate, and yet displays ugly characteristics as life proceeds, is leaving a path of rectitude behind, and developing bad attributes instead. The face of such a one will usually grow less good-looking toward old age.

The reverse is true of those who, stricken at the beginning of their incarnation for past bad work, try to redeem their course; often very repulsive faces in youth will become almost beautiful in old age, when beauty of character has been developed as life progressed.

And so on, ad infinitum.

“Be ye therefore merciful, even as your Father in Heaven is merciful.”

“With what measure ye mete, it shall be measured to you again.”

“Judge not, that ye be not judged.”

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HOW I DEVELOPED THE POWER.

Doubtless there will be some interest as to how I developed this power, and I wish to say that it came to me first as a great surprise through writing for fun at a supper party in July, 1914. Several of the party were experimenting to see if we could get a table to tip. In the midst of our concentration, one of the party, an editor, placed a pencil in my hand and asked me if I could write? Instantly I commenced to write all sorts of messages for the people present as well as myself, and I wrote steadily for more than an hour. None was more amazed than myself. The messages for the other people I did not even understand the significance of, and none did except the person for whom they were intended.

It was September, the same year before I again experimented in writing, and on September 19th, I first heard voices all

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around me in the night; sight came to me some weeks later.

There is no doubt that I was developed for war purposes, and I have been kept more than busy ever since. It would not be possible to give even an abbreviated account of the many things done—through Divine command, but I am permitted to quote two of the most interesting of them to the world, which will demonstrate the great importance of the work and power.

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The Elimination of Cholera.

In the spring of 1915, cholera and typhoid fever, and other diseases of a similar kind were raging among the troops at the front, as well as in many other parts of the world.

I had discovered a formula which would act successfully on those diseases during four years spent in the hospitals between 1895 and 1899, but outside of use in my own social work, in several epidemics, and in the private practice of two physicians to whom I gave it, it had not been in general use at all.

In 1915, I was instructed in a psychic way, to place the facts regarding it before several millionaires of my acquaintance, and ask them to finance an expedition to the war zone to introduce its use there, and demonstrate its efficacy. Not a millionaire approached would pledge the necessary money for the trip, although the retired Dean of the Woman's Medical College and Hospital, a famous physician of New York City, stood ready to accompany me on the expedition, she having used the formula in her practice for fifteen years.

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I was then commanded to send the formula and the facts concerning it and my inability to get to the war zone to demonstrate it myself, to every Ruler in Europe by letter, which was done June 2nd, 1915, with the result that they took prompt action, and almost instant relief was afforded the sufferers. It was placed at the disposal of the soldiers everywhere. Six incipient epidemics of cholera appeared in various places during the following year, only to be knocked out completely by sending the formula to the mayors of the towns where the epidemic broke out. It is a conceded fact by the Surgeon Generals of the Armies that there is practically no disease of that character in the war zone now; nor has there been anywhere else for more than a year.

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The Saving of Verdun (and Paris)

in February, 1916.

In November, 1915, I was commanded to write to Her Majesty, Queen Mary of England, and to the President of France, to warn them against the wholesale shipment of troops from France to the extreme East, which was then being done, leaving the West front at the mercy of an attack. At that time the Allies thought that the west front had been given up as a hopeless point of attack by the Germans. In reality though, the Germans were very cleverly diverting attention from it, by making attacks everywhere else, thereby inducing the shipment of troops far away where they would be out of reach. In the meantime, they were diligently preparing in secret for the tremendous onslaught on Verdun, which commenced the following February. Fortunately for the Allies, my letters did not fall into listless hands. Great war councils followed immediately upon their receipt—first in Paris, and three days later in London, with the result that the Allied Council decided that the troops must be held back—at any rate enough of them to fully protect the Western front.

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Early in December, the British sent airmen up to investigate, and they at once saw the giant preparations being made for the attack on Verdun. The British immediately poured 1,300,000 men into France to stand guard. As all the world knows—the Verdun attack opened February 22nd. I may add, that Marshall Joffre, then in supreme command in France, did not believe the warning until after the airmen reported the facts as a certainty in December, nor did he have any patience with the attitude of the Council at the November meetings; yet the tenacity and intelligence of the Council with regard to the warning, undoubtedly saved the day.

Lest the impression should be gained from this account, that God is on the side of the Allies especially, which would not be true, I am commanded to write that it is not the will of God that any nation worthy of preservation should be destroyed, so France was saved from demolition at that time.

God is the God of Peace, as will be seen by the following poem given to the writer September 30th, 1915. It was sent to all the newspapers of New York City at the time, which refused to print it because "it was on Peace." Woe to any man who dares to defy His mandates knowingly, and yet some have!

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THE SONG OF GOD.

(A reply under Divine inspiration, to Lis-sauer's German War Song, and France's "Hymn of Hate" by Jules de Marthold.

Written September 30th, 1915.

Refrain:

Hark to the neutral nations,
Hark to the song of peace,
Sing it, ye brave of ages,
Sing it and never cease.

1.

What though the mighty cry in battle,
"Come, one and all,"—Salvation's call
Rings out the louder, and everyone
Must fall, upon his face in worship
Of a God who is over all.

Refrain:

Hark to the neutral nations,
Hark to the song of peace,
Sing it, ye brave of ages,
Sing it and never cease.

2.

Although we may upset the muses,
By what we have to tell, God will help us
In the effort, you—must heed His spell.
Come one and all and harken to it,
We shall a tale unfold, which will act—
We hope—like magic—on the dark—ness
Fast closing in upon the world.

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Refrain:

Hark to the neutral nations,
Hark to the song of peace,
Sing it, ye brave of ages,
Sing it and never cease.

3.

The truth must seem the same to all,
This hell is of the devil's making.
The future will regard with horror,
The history of this reign of terror.
No longer may we point with pride, to
Our enlightened work and lives.

Refrain:

Hark to the neutral nations,
Hark to the song of peace,
Sing it, ye brave of ages,
Sing it and never cease.

4.

Nothing will count on earth hereafter,
Like the memory of this slaughter,
To our eternal shame. God—supreme—
Upon his throne, is calling his best
And truest home; to start again—in
Grander clyme—their sacrifice complete.

Refrain:

Hark to the neutral nations,
Hark to the song of peace,
Sing it, ye brave of ages,
Sing it and never cease.

The end.

NOTE.

Given to the medium, with direction that it should be set to music for contralto soloist, choir, and orchestra, and be sung in all cathedrals.

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France's Hymn of Hate.

By Jules de Marthold.

(A reply to Lissauer's German War Song).

'Hate, hate for hate unto that devil-foe,

That forger-king we know,

The corsair's traitor-blow;

Hate, O thou God of Hell

We avenge, by shot, by shell;

We sing of arms, a chant of hate,

The holy canticle of hate!

Let us fling fierce and far our hatred to the
sun,

Now we forget all mercy, all pity now have
done;

Bury them deep and dark in a mighty wind-
ing-shroud,

For there's hate beneath our banners, no
hate so mad, so proud;

Hate, holy word, cry in your thought most
deep,

Hate, holy word, cry in your quiet sleep,

Hate, holy word, cry as you awake,

Hate, holy word, cry as your arms you
take;

Hate, we will teach to every babe thy name;

Each mustard seed, like that of Bible fame

Shall wax and multiply each fragile head,

Till smothering branches over them shall
spread.

We sing of arms, a chant of hate,

The holy canticle of hate!

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Too strait for you the earth and sea and
skies,

Ferreting out the earth, vile race of spies,
A universal robbery your scheme,
A universe sealed with your seal you dream;
Hate, holy word, forming our reason's
might,

Hate, holy word, becomes the right of right,
Hate, holy word, that daily grows in power,
Hate, holy word, our armor in this hour;
Your word can pass current no more than
your gold,

You know only actions of baseness untold,
An ambush may lie in each vow that is
borne

And no one will trust you, forever forsworn!

We sing of arms, a chant of hate,

The holy canticle of hate!

In thy pride of a fool, thou thinkest God
to cheat!

All powerful impotent, here now is thy
defeat,

Thy chariot has met a hindrance on the way
And most just justice hath broken thine
essay;

Hate, holy word, guides us, a beacon light,
Hate, holy word, shines clear, star of our
night,

Hate, holy word, will lead us where we go,
Hate, holy word will end our savage foe;
Great vessel of the faith, cathedral grave,

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Oh! Rheims shall be reborn, yea, Rheims
again shall shine

And in a sea of fire, this sacred nave,
Which yet shall crown our kings, shall
uncrown thine.

For Alsace-Lorraine, the great,

For the human race and state,

Hohenzollern, haters,

Tawny traitors,

Hear our war-cry, madmen: We call:

Germans all,

Hate! Hate!"



(Note: I give the foregoing merely as a sample of the bitterness and hate existing at the time the "Song of God" was given to me.

Medium.)

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QUEEN VICTORIA

On the world conditions of 1919.

During October 1919, Queen Victoria appeared twice to the writer, to speak on world conditions. She prefaced her remarks with a brief explanation as follows:

"I have been held back from reincarnation for a long rest, because I am to enter the world again shortly for a very strenuous and important incarnation.

While Queen of England I always contended with my Ministers that the proper alliance for England to make to insure permanent peace—would be with Germany; that then Germany would be good; and France too would behave; insuring safety to little England in time to come. That England's colonies were bound to be self-governing eventually, and more or less separated from the mother country—leaving the little Island Kingdom standing alone—unless she were protected by that powerful Alliance, which would also serve to protect all the world from future wars."

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Apropos of the ascent of Roland Rohlfs

the aviator in September, 1919.

Roland Rohlfs made his daring ascent of 34,600 feet into the air breaking all records in September, last year. About that time the following was given to me:

"Each body of the Universe travels in its own halo; by that it is surrounded as it travels—always in its own orbit. It would be impossible for man to penetrate beyond that halo, or to migrate to other planets, no matter what the power of his machine might be.

The change from planet to planet is made by God; and is only accompanied by the spirit of the individual, for other conditions prevail on every planet. That change is accomplished through death of the body here."

It is interesting to quote from the words of Rohlfs himself just after he landed:

"I am satisfied that the machine cannot go any higher, and I am through with altitude flying. It is too severe a physical strain. All conditions today were perfect, but I suffered from severe toothache. I began taking oxygen at 2,000 ft.. A peculiar thing that I noticed this time was a sort of nervous twitching all over my body, where I have scars received from burns in an airplane accident some time ago."

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Recent experiments of Dr. Frederick Millener of Omaha, in an attempt to signal Mars.

At the time of experiments of Dr. Millener at Omaha during April, 1920, in an attempt to obtain signals from Mars through a giant wireless machine, the following was given to me.

"On account of the surrounding individual halo encircling all planets, intercommunication on the part of the various inhabitants is impossible, except through God's revelation. It is not intended that the inhabitants of the different planets while existing there, should be able to communicate except in that way."

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THE GUARDIAN ANGELS

or

SPIRIT GUIDES

I have purposely left the chapter on these dear spirits for the end, to leave a sweet fragrance in the reader's mind.

These spirits come to one as the result of one's life work—for they are attracted only to those who have tried to make the best of their opportunities for good in life as they went along.

Fascinating—entertaining—chiding and loving by turns—one knows they must be special gifts of God, and one may see them portrayed in various pictures of Christ, of the Virgin Mary, and the Saints, (Perhaps most often in those of St. Cecilia), to suit the fancy of the artist painting the picture.

No one, however, can convey the full meaning of their precious aid to humanity—for in sorrow they sympathize divinely; in joy—they add to the ecstasy of delight; and they help to guard against evil and danger too, for they are indeed a part of God, and His messengers of peace—one of the great rewards of right living to those who have tried His work to do.

“Thou hast been faithful over a few things,
I will make thee ruler over many things.”

The end.



MORAL.

The professors of psychology should be fully developed psychics, then would they not be speaking and writing "hot air" about a subject on which they know little or nothing!

The clergy of all denominations should develop as psychics also, then would they be able to deliver God's message intelligently!

The doctors of Medicine should be too, then would they not be making the mistake of shutting people up in lunatic asylums, simply because they "hear voices."

The curriculum of all High Schools and Colleges should have a department of psychology under the direction of qualified psychic professors.

No one who is not a psychic himself is qualified to express an opinion on psychic matters; it would be as sensible to ask a blind man what the landscape is like!

POSTLUDE

POSTLUDE

Poem of Ella Wheeler Wilcox in the *Cosmopolitan* of August, 1918. It was given psychically through her pen. To quote her exact words concerning it: "Yet so strong was the urge that I rose, went to my desk, took up my pen, and began to write. I was perfectly conscious yet my brain certainly had nothing to do with what my pen wrote down. It was as if someone thought for me. I watched my hand form the words with interest, as I would have watched a friend write. This is the poem which came under these peculiar conditions:"

ILLUSION.

God and I in space alone,
And nobody else in view.
"And where are the people, O Lord," I said,
"The earth below, and the sky o'erhead
And the dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true.
There were no people, living or dead;
There was no earth and no sky o'erhead;
There was only Myself—in you."

POSTLUDE

"Why do I feel no fear," I asked,
"Meeting you here this way;
For I have sinned I know full well,
And is there heaven, and is there hell,
And is this the judgment day?"

"Nay, those were but dreams," the Great
God said,
"Dreams that have ceased to be.
There are no such things as fear or sin;
There is no you-you never have been—
There is nothing at all but Me."

It was given to me from the same source that Ella Wheeler Wilcox was told to entitle this poem "God". She refused to do it, and entitled it as above with the result that God will never speak again through her during her present incarnation. I sent this message to her by command.

POSTLUDE

"THAT DEAREST.

Many years, ensnared, I tarried
In the world, but ever carried,
E'en when lulled with life, and younger,
In my heart a hidden hunger,
Seeking for a fountain-spring,
To be found through wandering.
Seeking for a mystic feast
Through the portals of the East....
Seeking, seeking,—an thou hearest,—
For that other, that Dearest.

Seeking, seeking, never finding,
Mountain foot-ways, steep and winding,
Valley paths, by flowing streams,
Seeking, in the midst of dreams.
Once I thought the love of maid,
'Neath the vernal forest shade,
Was the fairest thing and best.....
But I fain resumed the quest.
Neither love of child or mother
Proved that Dearest, that Other.

POSTLUDE

Ah. the search was hope-defying,
Weary years of fruitless trying,
Taking that wrong road, and this,
Making many miles amiss.
Searching far and eastern places,
Ancient books and stranger's faces;
Sifting cities, crossing plains,
Finding little for my pains.....
Ever urged, as by a fire,
To that unknown and dear Desire.

— — — — —

Then, one day, so clear it came—
From WITHIN, and called my name,—
Dwelling there, unknown, but Nearest,
Was that Other,—that Dearest.

JOHN M. WARING."

Note: A woman of prominence known to the
medium writing under a nom de plume.



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